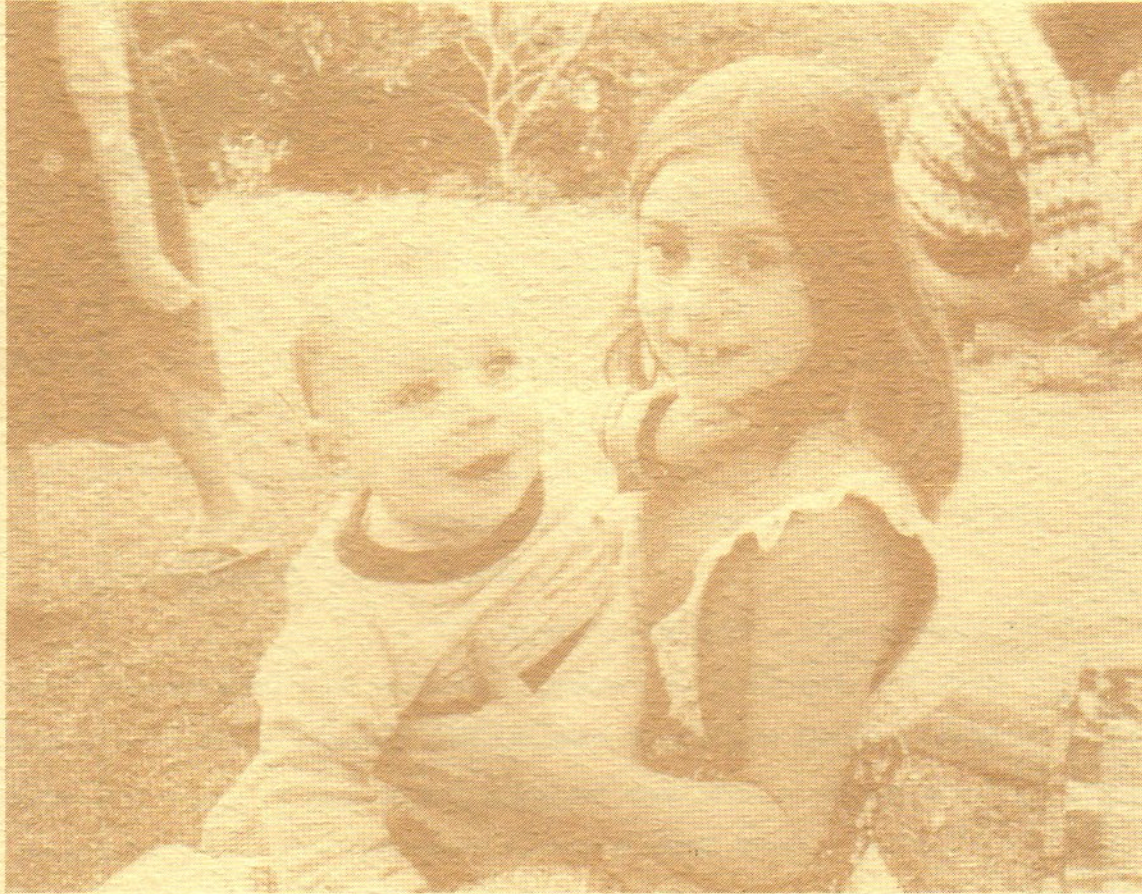


Pranam



ANANDA MARGA SUVA SECTORIAL NEWSLETTER

AUGUST - OCTOBER 59 A.Y.

The Supreme Command.

Those who perform sadhana twice a day, regularly, the thought of Parama Purusa will certainly arise at the time of death, their liberation is a sure guarantee.

Therefore, every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility, hence the Lord's command is also to follow Yama and Niyama.

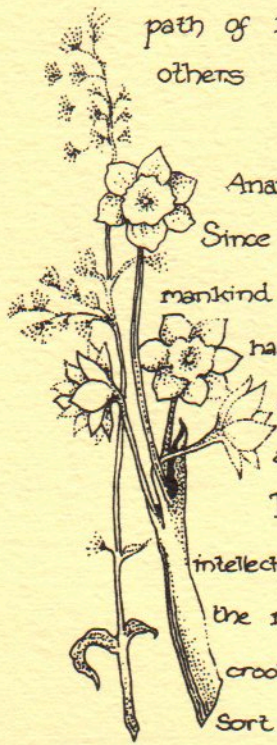
Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no-one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana, to lead others along the path of righteousness.

..... Shrii Shrii Anandamurtijii.

Ananda Vanii, Vaeshakhi Purnima, 1979:

Since the very dawn of civilisation, numerous "isms" have emerged before mankind.....various rhythms of mobility have appeared.....but none of these has taught to look upon the entire mankind as an integral and indivisible entity. Hence there is so much infighting.....so much intolerance amongst human beings.

The human society of today has made considerable advance in the intellectual sphere. So it must no longer sit inert. By applying all its might, the march of universal humanism must be made smooth, by hook or by crook. Hence no latitude in procrastination or cowardliness of any sort should be permitted in this regard.



Pranam

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Such A Simple Boy

Naciketa

From the moment we left Sydney for world DMC in Calcutta I was made very much aware that BABA alone was controlling our little journey. Any possible problems in escaping from Sydney Airport were swept aside as we were rushed onto the plane amidst the haste and confusion of the grounded DC 10's (to think that BABA grounded all those DC 10's just for us!). On through Thailand and a series of miraculous train, plane and bus connections, narrowly avoiding CBI officials in Nepal and just in time to fight (quite literally) our way onto an extremely crowded train to Calcutta.

We arrived at Central Office just after BABA - He goes there to do some office work in the late morning before darshan. Kiirtan had started so we took hasty baths to remove some 18 hours worth of Indian train grime, and entered the darshan room.

So there I was thinking, "BABA is in the house. He's just through that door. How come I don't feel anything? (Oh my mind, be silent!)" We all sang kiirtan for a few more minutes. There were only about 50 Margiis present.

Then He came, in a cloud of avadhutas, giving namaskar to us all.

"I still don't feel anything", my mind muttered desperately. I tried to ignore it. "He doesn't look at all like I thought He would", the petty "I" rambled on, making me feel more and more depressed. Everyone else looked blissed out.

I did not take much interest in the kaoshikii and tandava demonstrations as I was by this stage wallowing in a mire (maya) of doubt. BABA then began His darshan in English, translating Himself into Bengali and, I think, Hindi as He went.

I was sitting in despair gazing at He whom I had so desired to see so much, feeling like a dry yogi and thinking "Why doesn't He even look at me? I'll bet He doesn't even know who I am." But from a quiet part of mind the thought surfaced, "He is testing me, I know He is only testing me."

At this point He was talking about how the organs connect the mind with the world and how between two objects or entities the eyes make connection, and just as He said "connection" He looked right at me, and His gaze pierced me like a lance. I felt a great Love for Him welling up in me and I thought my heart would burst as I was engulfed in a sea of blissful light. Through my tears I now gazed at Him adoringly, only wishing that He would look again, please look again.

When He finally lets you know that He really is Him, He really lets you know!

I was graced with His personal contact on the afternoon of the following day. I found it somewhat mesmerizing to be alone with BABA, and when He asked me my name, acarya's name etc., not only could I barely

speaking past the big lump in my throat, but I also misunderstood one question in fact I must have seemed rather stupid. When I said I was going to W.T. training He exclaimed in a pleased voice "such a little boy!" and I felt little (due to my state of mind at the time any direct quotes given here may not be strictly accurate).

In His infinite benevolence He then gave me a rest from trying to speak and taking my face in His hands said, "You will be an IDEAL boy." Then, stroking my forehead and head with His big soft hands He told me how blessed I am to have a human form and that I should utilise it fully. He spoke about how I should go about this and blessed me

before I left.

Now a funny thing happened as I left, I was unaware that it is not normal protocol to do sustaunga pranam when leaving BABA's presence. So in my ignorance I prostrated myself and just as I did so BABA finished His namaskar and exclaimed softly, "Oh" and politely did namaskar again. As I came out of His room Dada Ramanandaji went in to speak to BABA. He came out a minute later and smiling at me exclaimed, "Such a simple boy!" just as BABA had obviously said it to him about my mistake.

I felt very happy and contented to be His simple little boy.



"The path of true love never runs smooth." By hook and by crook Ananta was able to get into India after hassles with border guards and Indian Immigration. Here is an excerpt from his letter.

He arranges train and all, the next day I am at C.O. BABA is on tour and will be back in 2 days. Dadaji suggest I go to-----City(?) for DMC. That night I leave. I sat up all night in the train speeding to BABA. I arrive at DMC site and meet the Margiis. Immediately one takes me to where BABA is staying to arrange P.C.

BABA gives darshan in English (!!)

that afternoon and we do tandava for

Him. He is so sweet and although I am right up front I am just waiting for P.C. to get close to Him. That afternoon we go to where He is staying and the Dadas go through their selection process for P.C. Some four hours later He will see only those wanting to leave for WT T.C. straight after DMC. There are some instant WT candidates created on the spot!!!

I wait while BABA see the others. I am doing sadhana, taking His prasada and just enjoying being in His near physical presence.

Finally the last brother comes out and before he has even shut the door, I am charging in. There He is - sitting, eyes closed, blissful smile.

I do sustaunga pranam and I'm thinking "All yours, BABA". He calls me to get up and come close. I scramble towards His lap. He looks strict and says "sit properly" and motions me how to.

Then His smile and I look into those eyes.... He is talking about the little boy displaying some dance that afternoon and asks if it was me. I am lost in His bliss and can't think let alone talk. He repeats it and I mutter "Yes BABA". Then He asks my name and acarya. I reply and He repeats the reply.

He says, "And what sort of little boy do you want to be?" I am transfixed by those eyes. He says, "Yes, you!"

I say "Your little boy BABA."

Then He says some more things with His face coming very close and His hands gesturing. He then sits up very straight and His hands come down on my head and forehead. Some blessing is given and He tells me I am ready to do the work of serving suffering humanity. His hands have me lost in His brilliance. Then His voice is telling me to go outside and do my sadhana.

That night is DMC. We do tandava again. (He says "Bravo!") That night I go back to Calcutta, then here to Kathmandu to become His worker.

BABA NAM KEVALAM
Ananta



The Nature of Bliss

In so many ways Your Lovingness
leads me to greatness, My Lord.
Even the elements hum with Your vibration
and whisper sweet wisdoms
to my Soul!

The earth speaks of patience of forgiveness, of
supporting all without expectation or awareness of the load.
The waters murmur and make known
the Blissful taste of tastelessness.
From fire I am learning the all-consuming
Beauty of a Love that is brilliantly warm.
The wind caresses my face yet speaks of
non-attachment and encourages me to offer
Your Peace to all without preference or dislike.
The formless, timeless vibration of Your Song
I am learning from ether.

Oh how simple, yes all pervading, You are, my Lord!

With unshakeable equanimity
I long to walk naked
and live in the Essence of Your Being.
All is Brahma
Brahma is All!

In Him,
Vika'shinii



The Eight-fold Path of Buddha

BABA'S EVENING DARSHAN 30 May '79

Taken from the Fiesch Observer - Valencia Edition.

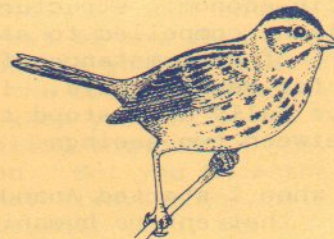
Lord Buddha said "Samyak Karmanta" These are subtle instructions which have cardinal human value. Lord Buddha, his instruction to common man, one and all was, that everybody should follow these eight principles. You know Buddha means "who has got deep spiritual knowledge", "who is guided by intuition".

Common man is guided by intellect or experience or by inborn instincts or inborn faculties. Octopus knows that crab is its food. This knowledge it acquires from whom? From experience? No. From books? No. It is inborn instinct. Peacock knows that snake is its enemy. Snake knows peacock is its enemy. They have no book knowledge or knowledge acquired through experience or clashes or cohesions. These are all inborn instincts or you may say inborn rights. In the case of some other developed animals, they acquire some knowledge through experience - clash and cohesions. In the case of other more developed animals, they acquire some training - they acquire some knowledge through some training. They undergo certain training. That's like dogs and monkeys. In the case of man there is a subtler knowledge above the subtle knowledge, and that knowledge is intuitional knowledge.

The man who has acquired intuitional knowledge is called Buddha in Sanskrit. His instruction to common man, this eight fold path is known as As'tanga Marga. As'tanga means a

collection of eight, and Marga comes from the Sanskrit word Marga (like Ananda Marga). Marga means path in Sanskrit. During Buddha's time the Sanskrit language ceased to exist and the people's language was the daughter of Sanskrit known as Prakrta.

This past instruction was - the eight instructions are samyak darshan samyak sam'kalpa, samyak bak, samyak a'jiiva, samyak dvaya, samyak karmanta, samyak smrtti, and samyak samadhi. These are the eight-fold path.



Sanskrit language was spoken by the Aryan people from 15,000 years to last 5,000 years, for a long range of 10,000 years, and Prakrta from 5,000 years to last 2,000 years. That is for a period of about 3,000 years. In Lord Buddha's period, distorted Prakrta was the common mass language, that is, people's language. In the later sanskrit you may say demi-sanskrit, it's another system that is daughter of vedic sanskrit and latin has two offshoots - one is oriento-demi-latin, and the other is

occidento-demi-latin. Oriento-demi-latin languages are French and Italian, and Occidento-demi-latin are Spanish and Portuguese. Latin is the source - was the source. Similarly in Lord Buddha's time the language was demi-Prakrta.

Samyak Darshan

Now in pure Sanskrit the word "darshan" has two meanings, two imports. One meaning is "to see", as a man sees, "to see"; another meaning is "to see with intuition", that is, inner seeing inner vision. Suppose you see a man steals, you are thinking now he steals, but if you apply intuition you will see the man was hungry for four days. If you see externally, you will see the man was stealing. He should be punished. Shouldn't he be punished? Yes, he should be punished. It is ordinary seeing. But if you apply your inner vision, that is, intuition seeing, you see the man was without food for four days. So under pressure of circumstances, he had to steal. So after this inner seeing or inner vision you will come to the decision that I will; we will remodel the socio-economic structure so that never is he compelled to steal under pressure of circumstances for being hungry for several days. I think you have fully understood the difference between two seeings.

Now when I started Ananda Marga, I wanted that entire humanity should stand upon the strict code of cardinal principles, human values and spirituality, and when I saw everything internally I came to the decision that there are so many loopholes in the human society. Human beings came here about ten lacs (1,000,000) of years ago but you have not yet been able to form a well-knit social order. We require a strong social order. That's why I had to create another branch of philosophy known as PROUT through which we are to remodel the social order so that nobody is compelled to do anything,

nobody is compelled to resort to immorality for want of food or clothes or other necessities of life

"Samyak darshan" means not only seeing externally with these crude eyes or rather with the help of your optical power only, but inner darshan means seeing with your inner ocular force, and this is the difference between optical and ocular. Optical is always physical and ocular is physico-psychic and at the same time psycho-physical. Now "samyak darshan" means that whenever you are to see anything, your vision should be inner vision, that is, the ocular vision also. You must not say like ----- is a sinner. Just find out the reason - the causal factor that made him a sinner. Just find out the reason - the causal factor that made him a sinner. This is what is called "samyak darshan". The first item - to see properly. "Samyak" means to do properly, in proper style.

Samyak Samikalpa

Then "samyak sam'kalpa". Philosophers and logicians of the past used to say man is a rational animal, that is, man is also an animal, but this animal is guided by rationality. But as per Ananda Marga, man is not an animal. Plants have lives, but plants are not animals, because there is no mobility in them. Animals can move and the mental faculty is still more developed. But the difference between man and animal, the fundamental difference between man and animal is that man moves towards spirituality and for an animal there is no spirituality - only eating, drinking, sleeping and dying. Human life is an ideological flow and there lies the fundamental difference between man and animal.

Then what should a man do? A man should decide at an early stage of his life what he is to do, what his mission of life is. The sooner it is done the better it is because you

will get more chance, you will get ample scope to do, to materialize, to translate his goal into the actional flow. This the "samyak sam'kalpa". A man should decide what to do - what should be his mission of life. "Mission" - the word mission comes from the root "meet". "Meet" means "to do something worth doing". To do something worth doing is mission. Mission is the noun for the root word meet - submit, commit omit admit. The mission of life. This is the second requisite factor. The second factor. "samyak sam'kalpa". In Sanskrit "sam'kalpa" means firm determination. I must do it. I must be successful in my mission. I must adhere to the principles of my life. This firm determination is the second requisite factor.

Samyak Bak

Third one is "samyak bak". "Bak" means expressions of motor organs - hands, feet, tongue. Expression of motor organs, that is, whatever you do with the help of your motor organs it should be for the welfare of living beings. An ant is moving. You may kill it. You may not kill it. Why should you kill it? You must not. You see? Proper use of your motor organs. You may use a bad word for a man - for an innocent man. You may not use a bad word. Why should you use a bad word? Don't use a bad word. Proper use of vocal chords. So there should be proper use of all your motor organs, efferent organs.

Samyak Ajiiva

Then the fourth one is "samyak ajiiva". Proper occupation. You may earn money by stealing, by doing so many things, by engaging in so many anti-social activities, but it is not samyak ajiiva. Your occupation should be harmless. It must not go against the interest of any good people. This should be your occupation. But you know the occupation actually means to keep you activity, to keep your vitality engaged in job. Occupation. But you know the occupation is not always physical. Occupation is psychic also, mental also. You may not steal with your own hands but mentally you can steal. Physically you are not doing any harm to anybody but mentally you may do harm to anybody. So that will be mental occupation. You should be pure - goal of physicality and psychic faculty. That is mentally also you must not do any harm to anybody. That is you should, all your activities, or sensory organs should also be properly controlled. In case of "samyak bak" I said that all expressions or your motor organs should be properly controlled. That is "samyak ajiiva".





Samyak Dvaya

The fifth one is "samyak dvaya". You see for development of physical body you undergo so many exercises - instrumental exercise, non-instrumental exercise, so many exercises, for development of the physical body. But one secret you should know, when the physical body is properly exercised for its development, and mental body is neglected, those physically strong people, they will become intellectually a bit deficient. So in that respect it is a bit harmful. There should be an adjustment between physical development and psychic development; that is, along with physical exercises for development of physical body there should be psychic exercise for development of psychic body also. And if physical exercises go on generation after generation, what will happen? The cranium itself will become smaller in size and as a result of which the brain will also be smaller and intellectual faculties will go on lessening. There should be proper exercise of your physical body, of your psychic body and also of your spiritual body. A man may be physically strong and by dint of proper exercise he may be psychically strong but if there is no spiritual practice he will be no better than a plant, and such persons are called satans of society - they are the polished satans. They are in common mass

language known as hypocrits. So there should be "samyak dvaya" - proper exercise of physical body, psychic body and also of your spiritual body. This was the fifth item.

Samyak Karmanta

The sixth one is "samyak karmanta". Suppose you have started a particular work. Now you must not leave that work until that work is properly finished. Till there is a happy finishing. Finishing should be done properly. This is called "karmanta". Now my new Dada Prahlad had come here as RS. He was initiating a man and I asked him, "Now go, Complete the work. Don't come here." That is there should be "samyak karmanta". You have understood the spirit. You should remember this thing in your private life, family, social life. In each and every stratum of your life there should be "samyak karmanta". Each and every job should be properly complied with.

Samyak Smrtti

Then "samyak smrtti". What is "smrtti"? English term is memory. Sanskrit term is smrtti. What is smrtti and what is "samyak smrtti"? It is said in Sanskrit: "Anubhuta visaya sampram smrtti"! Suppose you acquire certain experience. You saw something. You came across an elephant. Now when you saw that elephant what happen? There was an



inner psychic projection of elephant in your mind. After seeing that external elephant another elephant was created within your mind as the internal psychic projection. Now after a few months, or three years, or thirty years when you will be able to recreate that elephant within your mind, it is called smrtti or memory. But when you won't be able to recreate that elephant within your mind as per your own experience then you will say, "I have forgotten. I do not remember." Now "samyak smrtti" is whatever is congenial to the spirit of never-ending human progress. And other items you may forget. Suppose a man unnecessarily wounded your sentiment. If you will remember it you will be suffering from internal pain, mental agony. Try to forget it. But suppose you have learned something good. You should retain it. Those items coming within the subtle scope, that is, the scope of retention is "samyak smrtti" And the best thing that you always try to retain within the scope of your smrtti, within the periphery of your smrtti, is the name of Parama Purusa, is the ideal of Parama Purusa. You must not forget it even for a single moment. And when you are established in such a faculty, that is, when you never forget His name, it is called Dhruva Smrtti. When one is established in this Dhruva Smrtti, that is, one never forgets that fact that Parama Purusa is with me and He is my Supreme Desideratum.

Certain mental condition, that is, certain mental stance is called Dharma Megha Samadhi. One must try one's best to attain this Supreme stance of Dharma Megha Samadhi by encouraging samyak smrtti. This is the seventh item, and the last item is samyak samadhi.

Samyak Samadhi

Samadhi means suspension of mind. If one thinks, "I should earn money, money, money, money. Then that money becomes his mental objective and his mind will be suspended on money and the day is sure to come when he himself will be money. His very entity will be converted into money. When he always thinks of his enemy then slowly he will acquire all the disqualifications of his enemy. How horrible it is. So one should always ascribe godhood to each and every entity of the world, to each and every objectivity of the world. As a result of this ascription of godhood, finally his mind will be suspended in godhood and finally he will become one with his goal. He will become one with God. He will be attaining salvation, the goal of all humans.

These are the As'taunga Marga. Each and every spiritual aspirant, each and every good man should know it, and do accordingly.

The Most Important Thing in Tantra

Taken from a talk by Dada Japasiddhananda.

The most important thing in Tantra the thing that matters above everything else is the Guru-disciple relationship. In the beginning and even a little after the beginning, people sometimes don't exactly know how to get along with the Guru even though they realise the true validity of the Guru.

Some person might think "Oh yes, when BABA comes I'll be able to be next to BABA: 'Oh hi BABA, how are you, how is the cosmic mind these days?'"

They don't realise just who the Guru is. They don't realise how lucky we are at this moment. In the world history He has come only twice before, firstly as Lord Shiva 7000 years ago, and secondly as Lord Krsna 3,500 years ago. A 3,500 year gap. Do you know how many generations of people that is? BABA is here on this planet.

This planet has how many billions of people? A lot of people. Lots of these people or most of these people haven't even really heard about BABA yet. Fewer of those people have heard about BABA; yet still fewer of those people have a chance to be initiated, to begin this guru disciple relationship. Even fewer of those who have been initiated stay and continue to develop this relationship. And even fewer of those have the special grace, get to see BABA. And still fewer get the

special special grace to actually come nearer and nearer to BABA, to actually talk to BABA, to touch him. It's really something.

Often people still don't know what is the relationship they should be developing with the Guru. There are essentially three types of devotee, three types of ideation of the disciple towards the Guru, the type of ideation we call Bhava. Firstly there is what is called Hanuman Bhava (ideation), ideation of Hanuman. Hanuman is a mythological figure, a great ape of tremendous power. In this type of Bhava, the devotee always tries to please the Guru, to please the Lord. Suppose the Guru wants something. Guru wants a toothpick. The Hanuman Bhava devotee goes and tears down a tree. The Guru shows displeasure at somebody, so the Hanuman Bhava devotee rips his head off. These devotees have tremendous strength so they use it to express their devotion.

The second type of Bhava is called Balaka Bhava, Balaka meaning child. Here the devotee always looks at the Guru as the God who is in the seventh heaven. The relationship is like "I'm a little boy and you are my Father". This feeling of constantly wanting to serve the Guru, serve the father, to please Him. Balaka Bhava devotees make more level headed and well disciplined workers.

But the third type are the great-

est devotees. Their type of ideation is called Radha Bhava. It is the type of Bhava, the type of ideation that existed between Radha and Krsna, between lover and supremely Beloved. Now this type of Bhava is where tears come out of the eyes because the love is so uncontrollably great. You know that His is your own personal beloved one; you can't live without Him, you can't do anything without Him. It's not worth living without Him. This type of tremendous devotion, this type of love towards Guru is Radha Bhava, and it is this type of ideation that BABA wants, this type of relationship.

So BABA is a little bit like a typical lover when someone is beginning a love game. In the beginning they might give a little bit, and after, they play hard to get. BABA is expert at this game and He really plays hard to get. He winds you up and winds you up until you want Him so much that your whole mind is fixed upon Him.

You've heard many different stories about BABA and how hard it is to get to Him, to get His special grace. I would just like to add one more to this long list of stories. Earlier this year, in January, I had gone to India with the hope of becoming His avadhuta. You may like to hear about it so that you understand also how difficult it is for us, WT's, not that it is easy for us. Towards the end of last year we were four Dadas in Europe who were going to go to India for His Personal Contact and

maybe to get (Avadhuta) diiks'a, if it was His wish, but it ended up that only the other three went because I had an accident with my knee and I couldn't walk. I thought "Well, samakara! The other three will get it and I won't!" As it turned out, BABA made a condition - before somebody goes to do Senior Acarya training, they have to have certain organisational targets fulfilled. These other three Dadas were sent back. I had the opportunity then to fulfil the targets. They did also, and early in January again we were all there back in India.

I arrived in Calcutta, and while I was at the airport BABA was also at the airport. I arrived and He was just leaving to go to Delhi. When I got to the office I found out, as I hadn't known He was there at the same time. "Oh great!"

Then I had to get a lot of signatures before I could do Senior Acarya training and finally I go to Delhi.

BABA had been to Delhi to open a new Sectorial Office there. There was no sectorial office there as yet. At first BABA had to stay at a hotel so He didn't take food or anything then. So Margiis jumped in and they got an office. That office became BABA's quarters.

I got to Delhi the day BABA moved into the new quarters and it was a bit hard to see him. I hadn't had personal contact yet, though I had



seen BABA before in prison. BABA was to have a meeting in the evening with a number of Dada's; about a dozen were there. So I thought I could be present at the meeting. That would be a good chance to see BABA and see how BABA deals with everything.

Normally, the meetings were held in BABA's room. Before the meeting I was told that I was not allowed into the meeting because I hadn't had Personal Contact. I had to wait outside when suddenly BABA changed His mind and held the meeting outside in another room. So BABA had to come outside. Now I was trying to get near, when one Dada tells me, "No, go sit over there. You can't get close now!" So I have to go and sit far away while they went into another room with BABA to have the meeting there. Then I went to wait just next to the door. In the door there is a curtain. BABA spoke English in the meeting which is a bit rare if He is only speaking with Indian Dadas. He spoke in English and I was listening to everything.

So I was waiting with the intention that as soon as BABA comes out, I dive at His Feet to do Sustaunga Pranam. The Dada saw that I was waiting there again, so he pulled the curtain right in front of me so that BABA would come out of the other side of the door. BABA is walking out and is walking away when suddenly He turns back around and says "Who is that little boy? Who has come?" And He turns around all the curtain and so I get my chance to do sustaunga. It was such a blissful feeling to know that He has a personal interest in you, and having it confirmed. The Lord does love me!

I was staying in BABA's house. One morning after Breakfast, I had been sitting in a room and reading the newspaper. Almost everybody else was out. Suddenly BABA was at the door. I didn't know it. I'm reading the newspaper and BABA says

"Oh, Janaka is reading the newspaper. Very good, very good." I look up and BABA is at the door. I jumped up and went with BABA, and BABA started pacing in a bigger hall, just walking up and down. We were walking up and down together for about half an hour. It's like a field walk inside the room and BABA was saying very many interesting things. We got onto the subject of visas, a popular subject in Ananda Marga, and BABA explained the relationship between India and Nepal - how an Indian person can go to Nepal without any passport.

BABA said that in the future, slowly everywhere will become like this. Now BABA said, "Slowly", so I asked "Slowly BABA?"

He said, "Yes slowly." and went on to describe why. He named some countries and said that those countries will be a bit slower than the rest, mainly due to illiteracy.

I had opportunity to ask "BABA, what about Iran?" The "revolution" of Iran hadn't been completed there; it was just in the violent stage. He said that it will be the end of "Shahism", and then He told a joke. He said that at the end of the reign of King Farouk of Egypt, somebody said that there will only remain five kings in all on the world. The first of these kings will be the king of England, and the other four will be ... the four kings of the playing cards!

Then I had a special grace in the evening Darshan. There were only about 25 Margiis there, and a few wholetimers. I was sitting right up the front, exactly opposite to BABA. It was really good because only a few people were there. You could sit just like one person away from the other, except BABA was sitting a bit higher. And I was sitting right in front, facing Him.

continued on page 2

Kaoshikii Nrtya Ideation

When He was in Europe, BABA gave further instruction on the ideation for Kaoshikii Nrtya.

A different ideation for each distinct movement of the dance is given, as follows:



- 1** I am seeking the link between microcosm and macrocosm.

Lord, I know how to request you. **2**



- 3** I know how to fulfil your demands.

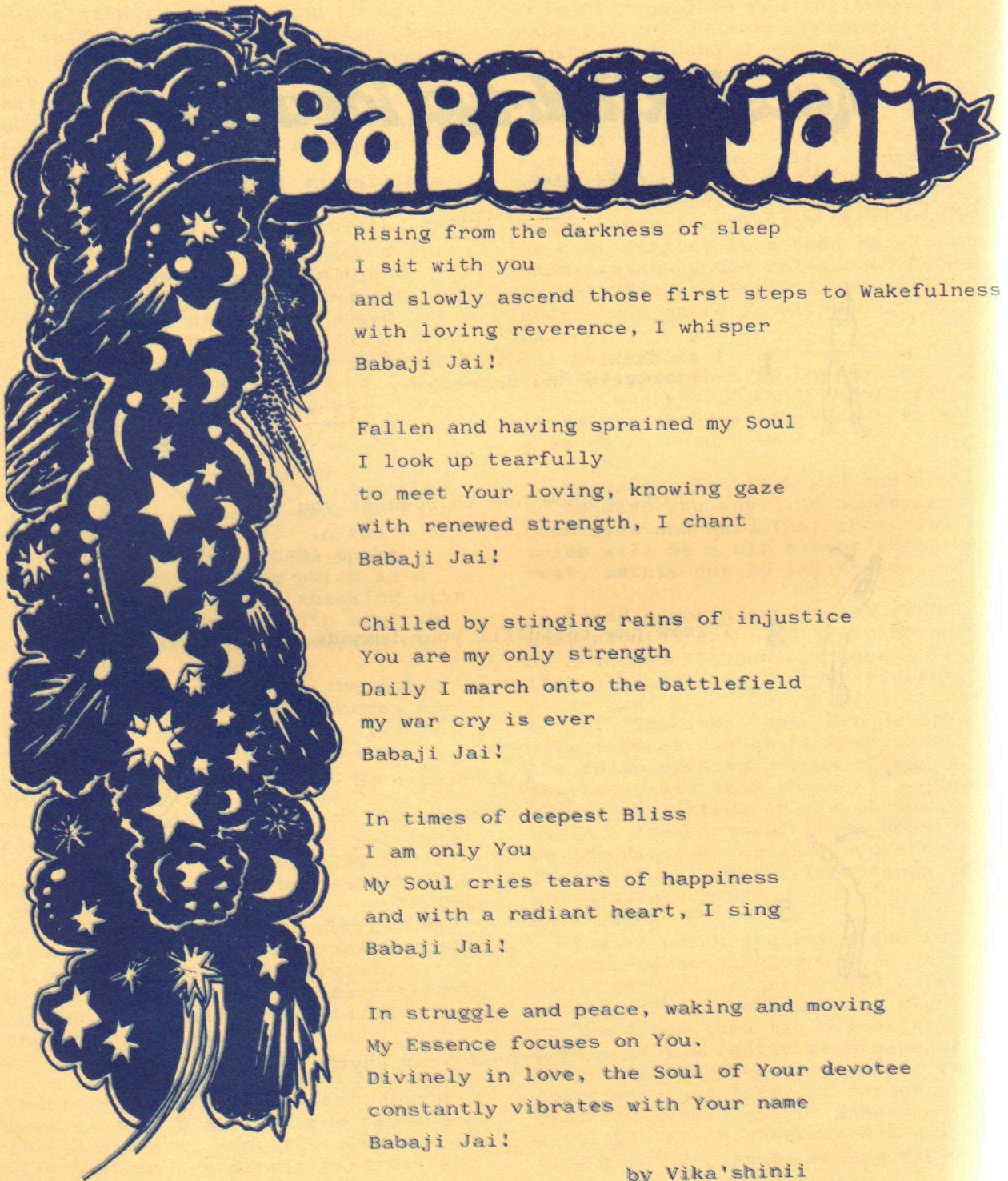
I surrender to you **4**



- 5** I am ready to face all obstacles

O Lord, I repeat your Rhythm. **6**





Babaji Jai

Rising from the darkness of sleep
I sit with you
and slowly ascend those first steps to Wakefulness
with loving reverence, I whisper
Babaji Jai!

Fallen and having sprained my Soul
I look up tearfully
to meet Your loving, knowing gaze
with renewed strength, I chant
Babaji Jai!

Chilled by stinging rains of injustice
You are my only strength
Daily I march onto the battlefield
my war cry is ever
Babaji Jai!

In times of deepest Bliss
I am only You
My Soul cries tears of happiness
and with a radiant heart, I sing
Babaji Jai!

In struggle and peace, waking and moving
My Essence focuses on You.
Divinely in love, the Soul of Your devotee
constantly vibrates with Your name
Babaji Jai!

by Vika'shinii



Just Loving Bábá

Taken from a talk given by Didi Cinmayii

Recently I had the pleasure of being in BABA's presence almost every day for two weeks - an unfamiliar and much longed-for experience. It becomes familiar amazingly quickly - though never too familiar, because the initial delight you feel on seeing BABA is always there. And through all sorts of clashes and cohesions that delight only grows and grows, as being with Him brings you closer, to love Him more.

I didn't get to even interact with BABA in any sort of personal level, until the last possible day. It was the day He left Calcutta to go on tour of India. But either way, it doesn't really matter.

It's very difficult for me to explain what happened - being near BABA, in an organizational context and also personally being around BABA every day. That experience of knowing when you wake up in the morning that at lunchtime you're going to be seeing BABA again. Very quickly, I couldn't understand how this could be, BABA would become part of every day. I could never understand how people could actually be a bit blasé: "Oh well, should I go to Darshan or not?" I never got to that point.

I could understand that feeling, it's a really beautiful feeling. BABA is just there living in the same city as you. He's just down the road. It is nice because it becomes so common place, except it's impossible for BABA to become common-place really.

I'll start with one small experience, one of the amusing things that happened. It was an indication of the way BABA played games with me the whole time I was there. Because from the very first, which I'm sure everyone will experience in one way or another. As soon as I got to be near BABA, to be at His feet in darshan - most of time I got to be quite close to His feet. BABA sat at this level (indication just above her head from sitting position) and I was there. I used to somehow wriggle to the front or wait at the front for two, three or four hours in excruciating heat with everyone squeezed and packed in. It's not comfortable but it's always worth it. But somehow you can be waiting and waiting; you're sitting in this tent with literally twenty-five thousand other people waiting for BABA and DMC. Everybody is knee to knee so you can't even find room to sit down properly. It was probably 100° heat and 100% humidity and you felt so uncomfortable. I sometimes thought how on earth am I going to sit up any longer. Then you hear the toot of BABA's horn. You hear His car and the motorbike coming. You forget the whole thing. The whole place got electric and the only thing you think of is BABA's coming. Around the whole place that one thought went through the air. In the end it did not seem to matter how long you had to wait for BABA or what you had to sit through. And even if He were there for a very short time. You forget everything because He was there.

One time we were having an acarya and tattvika meeting and it was late at night during DMC period. There were hundreds of avadhutas and acaryas waiting at his call. BABA was very busy that day and he was late. It got to be about ten o'clock. While we were waiting for BABA it was discovered there was no garland.



It was always my desire while I was there to give a garland, a flower to BABA. I already tried once on the second day I was there. I always liked lotuses but I never could figure out what they really looked like, and I always wanted to give one to BABA. So I got this little lotus and carefully peeled its petals open, which I later discovered was not the right thing to do; it wilted. I got it all ready and was waiting to give it to BABA. Just at the last minute somebody almost snatched it right out of my hand. They said you can't give that to BABA because sisters couldn't give BABA this little flower. It was like everything went like a pricked balloon. These little things sort of matter. I wanted to give BABA something.

This night nobody had garlands for BABA for this acarya meeting. So another didi and I raced out of the hall and wizzed down the street to try and find a garland, late in the evening. We came to a little stall and there were not big garlands but very small garlands of the measliest kind, one rupee a piece. I bought two and they cost almost nothing but I was happy that we got garlands and we came wizzing back because we thought BABA would be there, but He wasn't and we waited for several hours.

Then BABA came and one dada gave the garlands to BABA.

"Who are these garlands from?" BABA asked. "What small little garlands."

And the dada said, "They're from your acaryas BABA."

"Oh." Said BABA, "My acaryas must be very poor."

Oh. I didn't think about it and didn't feel bad about it but I felt I should have bought twenty.

I found, when I was around BABA, my intellect, my small mind wanted all these things. It used to sit there looking at BABA and thinking, not properly feeling, that I wanted BABA to look at me. I wanted BABA to give me some attention. Of course BABA played at that thought, which wasn't a very worthy sentiment not fully proper. He played with that a long time, until he pulled out the proper sentiment.

I'd like to tell my BABA story - how BABA finished my whole visit to India. For a long time I'd been feeling I had to go to India since there were a number of reasons why. Organizationally, it was about time I got closer to the central nucleus. It was definitely time to see BABA again. It was a while since I'd seen Him.

in a subtle complicated plane for most of the time. For the first week I felt like part of my brain had been removed. I started walking along doing the things I had to do. I can't really describe or tell stories about that. But it was giving me the feeling by the time it was time to go that BABA had been working things out one or another, teaching me such a lot in so many different ways.

Right at the very last minute two things hadn't happened. One was that BABA had not looked at me at all. Not one single possible glimmer of recognition that I existed. That was really painful. BABA looked in the direction of the sisters a lot but He never looked at me. The other thing was that I had gone through all different things I had to do to finish acarya training - go to Benares for a day, do this and that, doing this exam and so on. But I didn't know for sure what the result was. Everything seemed to be the same. There was no word that it was concretely finished.

It happened on the day before BABA was due to go on tour. He had been sick for about several days previously and He hadn't given darshan at all. This day was scheduled to be the last day. He was going on tour of India the next day. I'd arranged before to get personal contact but in the end agreed not to have it because BABA was sick. There were too many demands on His time. Then on this last day, everything was worked out. I was going to get personal contact with one other didi. This was perfect; it's going to work out on the last possible day.

It was really beautiful. I was waiting and waiting for BABA, for about three hours outside His room, with people coming and going. It was a very busy day; there seemed to be lots of work BABA had to do, lots of people He had to see. There was one avadhuta who went in and came

out again with only a white lungi on. I don't know what had happened to his clothes. He looked so serious like you never saw anyone look. He had this heavy vibration and He just sat down and did sadhana. Even though Dada Ramananda and Dada Pranavananda started telling him to put on his clothes and get out of the room. He just didn't move. I think BABA had beaten him fairly badly. After he seemed to be fine. I was just getting to feel nicer and nicer with this whole play going on around me.

By this time, by this day I think I had stopped thinking. The heat had melted my brain and everything else. I was just completely feeling, flowing towards BABA - feeling in a minute I'm going to be at His feet.

I was almost like the whole thing was happening there in my mind. I was imagining everything I'd say to BABA. The wall was in the way but that was all. It was very beautiful.



I felt very nice but it got to be three o'clock and this is an impossible time. It's already about an hour later than darshan normally is. BABA's P.A. was saying there's no time, it's finished. BABA won't see you or anyone else. Something started to crumble so I begged him, pleaded for him to ask BABA again. He did but BABA said, "No time, no

time. She will get some other time!" He indicated. So I had to accept it because BABA came out of the room and went to give darshan.

That day the darshan He gave was really nice. It was one of the only English darshans He gave. BABA gave three general darshans in English while we were there. The first one was given when we arrived, the next one was on the second day after we arrived, and then on the last day, which was nice; it sort of rounded things off. But for the life of me I can't think what the first and second ones were about. Fortunately the others were all in Bengali and I could spend all the time watching BABA.

The last one, though, was really fixed in my mind because that day instead of just giving discourse BABA chose one brother, a general Margii and told him to stand up. He said to this brother to tell everyone his name. He was humble and shy, and he said, "Mohan, BABA". He was very nervous; I could see his hand shaking. He had difficulty speaking all the time.

BABA asked him, "You show me Mohan." This brother thought about it for a while, obviously he was a bit perplexed. After a little while he pointed at his chest.

And BABA said, "No, that's not Mohan, that's your chest." So this brother thought about it some more and he pointed to his head.

So BABA said "No, that's not Mohan, that's your head." So this brother really began to get nervous. He seemed to be nervous but I am sure he was very happy too. He thought about it some more and then, I guess BABA was taking him more into Cosmic ideation, he said, "You BABA."

But BABA said, "No, I'm BABA." He was laughing and beaming around at everybody. Eventually BABA man-

aged to get this brother to the point where He got him to realise, to say that he couldn't see his mind. He couldn't show his mind. He could feel his mind, he knew that his mind existed because he could feel it. And then BABA extended that to Parama Purusa and He was saying also that you can't see Parama Purusa, that you can't show Parama Purusa to anybody but you can feel Parama Purusa and that's how you know. And He was of course indicating that Mohan is Parama Purusa.

But for me, though I wasn't really together enough to realise it, I feel that BABA was also making a very pointed comment to me because I was sitting in the corner half dissolved because I hadn't been able to see Parama Purusa that day. I hadn't been able to feel Him very strongly. I think BABA was telling me too.

You feel really painful if you can't get to be with BABA and yet at the same time it's a sweet feeling too. It's as if there is only one thing in your mind. How sad you feel because you can't see BABA. You also feel happy that it's the only feeling you have. It's really hard to explain. I was feeling fairly sad that afternoon outside BABA's room as I sat dissolved in tears for about half an hour. Dada was slightly bemused. He said, "Didi, what is the matter?"

I said, "Well, you don't understand, you see BABA everyday."

As it happened, BABA worked it out very nicely the next day after having put me through all this. BABA was going to leave about 11.30 from the airport. We, three didis, Jayanta and two other people, decided it would be better to be at BABA's house than at the airport because there'd be lots of people at the airport and nobody at BABA's house. We thought we'd get more chance to be with Him. So in the morning we went to BABA's house. I'd bought a garland because this time I was go-

continued on page 2



His Love In Me

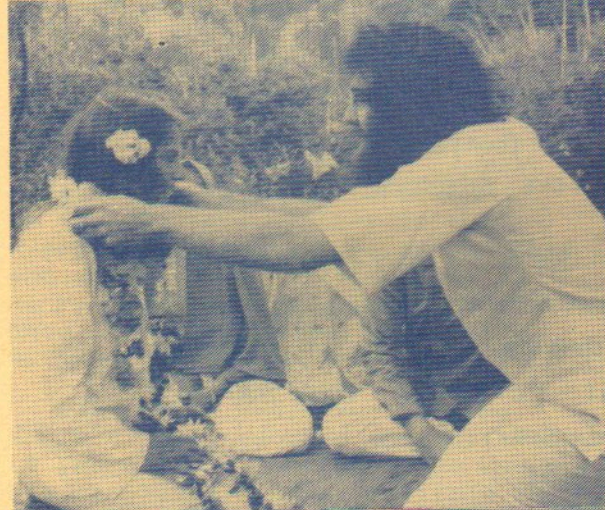
When I close my eyes and visualize It's You I feel,
When I serve Your cause and sacrifice It's You I feel,
When I sing Your name or gaze at Your form It's You I feel
And when my ego weeps - Baba Your Love sweetens the pain.

Whether its joy or sorrow your love is felt just the same
Be it in pleasure or pain your presence remains just the same
Be it success or failure your grace is still.. the same
Oh my Lord this feeling of You remains the same.

Chorus:- How can I explain
This feeling inside
This love of mine
Oh Baba its all Your Grace
In my heart You will always remain.

I have no reason to fear the night I have found light
I have no reason to doubt grace I have found faith
I have no reason to hate anyone I have found Love
I have only one thing to do & that is to move on to You
No matter what people may say I'll always remain devoted to you
No matter what people may do I'll always fight for truth
No matter if in heaven or hell I'll always remain by Your side
Knowing it's You My Lord who gives me love and is my life.

Narada muni





dings

bring blessing with it
 can yield felicity
 be blissful
 be sweet.
 particles be blissful
 aloka and latrioka prove sweet
 be charming
 shower felicity
 domestic animals be blessed
 Sweet
 ma is sweet
 Brahma is sweet.

from me to climb." By the help of that he climbed over the wall but missed the footing on the other side and fell. The noise aroused the inmates of the house.

The girl came out and found the man there in faint. She revived him and noticing that he was smelling very unpleasantly she said, "What is the matter with you?" Why this stench on your body? How did you come into the house?"

He said, "Why, did not my love put that rope there?"

She smiled, and said "What love? We are for money and do you think that I let down a rope for you, fool that you are? How did you cross the river?"

"Why, I got hold of a log of wood"

"Let us go and see," said the girl.

The rope was cobra with his head in a hole. It was dead because of the force of the pull.

"Where did you get the log?"

"It was floating down the river."

It was a festering dead body which he took for a log which explained why he had such a bad odour.

The woman looked at him and said, "I never believed in love; we never do, but if this is not love, Lord have mercy on me. We do not know what love is. But, my friend, why do you not give it to God? You will be perfect."

It was a thunderbolt to the man's brain. He got a glimpse of the beyond for a moment.

"Is there a God?"

"Yes, yes, my friend, there is," said the woman.

And the man walked on, went into a forest and began to cry and pray. "I want Thee, Oh Lord! This tide of my love cannot find a receptacle in little human beings. I want to love where this mighty river of my love can go, the ocean of love. This tremendous river of my love cannot go into little pools, it wants the infinite ocean. Thou art there, come Thou to me."

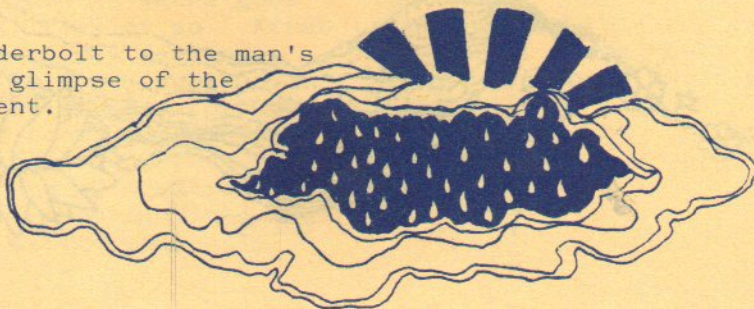
So he remained there for years. After years he thought he had succeeded, he became a Sanyasin and he came to the cities. One day he was sitting on the bank of a river, a beautiful young girl, wife of a local merchant passed that way. The old man's desire was awakened and the beautiful face attracted him. The yogi looked and looked, stood up and followed the girl to her home.

The husband came by and seeing a Sanyasin in the yellow garb he said to him, "Come in Sir, what can I do for you?" The yogi said "I will ask you a terrible thing".

"Ask anything, Sir, I am a householder and anything one asks I am ready to give."

"I want to see your wife."

The man said, "Lord, what is this! Well, I am pure and my wife is pure, and the Lord is protection of all, Welcome, come in Sir."



The yogi came in and the husband introduced him to his wife. "What can I do for you?" asked the lady.

He looked and looked, and then said, "Mother, will you give me two pins from your hair?"

"Here they are" the lady gave it to him.

The yogi thrust the pins into his eyes saying, "Get away, you rascals! Henceforth no fleshy things from you. If you are to see the Shepherd of the groves of Vrindavan (Krishna) do so with the eyes of the soul. Those are all the eyes you have." So he went back into the forest. There again he cried and cried and cried.

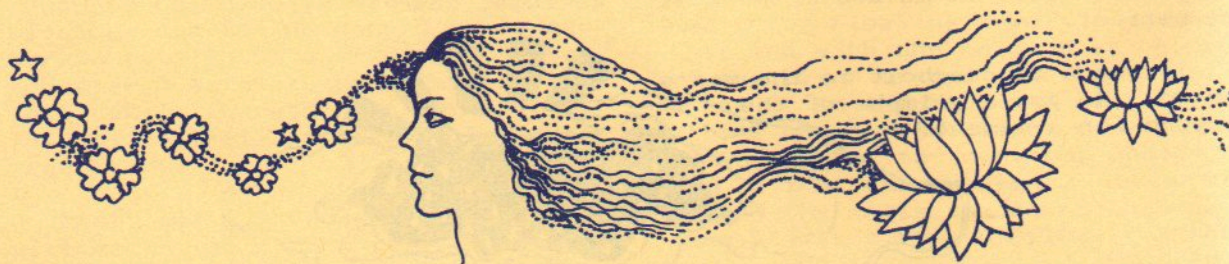
It was all that great flow of love in the man that was struggling to get at the truth and at last he succeeded he gave his soul, the river of his love, the right direction and it came to Krsna. He wrote some beautiful poems of love which are still taught in colleges and universities in India. In each of his creations he saluted that girl as his first Guru.

Lessons in this story are numerous. Our slogan that there is thirst for limitlessness in all of us is highlighted by this story. It is this thirst which is expressed in all our worldly desires. It is this ocean of love we are looking for in our pursuit of little worldly love. But the real love is to be felt for which introversion of our feeling is necessary. As soon as we try to express

it or give it an extroversial direction we have to use our sense organs and sense organs are by nature propulsive. To give our river of love an introversial direction, some of us need "shocks" or extreme frustration like the man in this story. But BABA does not want us to go through all that. He has given us Sadhana.

Various streams of water start from the top of the mountain. They take different courses some dry up, others continue their journey through rocks, caves and jungles, some get distracted by these obstacles, waste a lot of their energy in taking crooked courses. Some merge into bigger streams while other run a straight course to plains and then into the ocean. But all these streams are destined for the same ocean.

Similar are our desires. They originate in our reservoir of love, travel through the rocks, and mountains of our sense organs which are continuously in contact with the jungles of the external world. Hence it runs the risk of distraction, running a crooked course and possibly drying up altogether. But once it has the glimpse of the "Beyond", all obstacles are overcome even if it needs complete annihilation of desires. Slightest glimpse of the bliss beyond generates renunciation which is essential for spiritual progress. One has to renounce the lower if one wants to achieve the higher as illustrated in the above story of Blind Poet who became popular by the name of Surdas.



From Malabar Jagrti



Dear Brothers and Sisters

This morning is the first morning in my new apartment (cell). Vishvamitraji, Govindaji and Pranavaji are all on my landing (floor) and only a few cells away. It was good to see Pranavaji again and he is well and happy. I know a lot of the prisoners here from when they were at the remand. They and many others are right behind us and are good encouragement.

Actually I've been in extra good ideation this last week or so. First before our verdict I was feeling really happy and in good ideation. Suddenly a cold feeling ran through me as it occurred to me that BABA was preparing me for the worst. I then accepted it and my ideation returned. We were then led into the court room and I waited anxiously

for the verdict. My heart was beating fast and then I heard the foreman say "Guilty".

Nothing happened. No clash, nothing, only indifference - an anticlimax! For a split second I felt some sadness and disappointment but that soon was replaced by indifference and acceptance.

I couldn't help but to smile as I thought of BABA's benevolent Liila - more jail, more struggle, more BABA! Somehow I just didn't really think I would be coming out - not yet. It seemed too good to be true. Anyway a feeling of relief and excitement was what came with me after the verdict. I'm not sure why I felt excited but I did(!?)

As for the sentencing - the only interesting thing about that was when Miiraji shouted out "Victory to Dharma and smash police verbal" as the judge walked out after sentencing us. I think we clashed him out when Govinda asked for the "maximum sentence"; Vishvamitra stated he was a "political prisoner"; and I asked for "life". Then he only gave us 16 years! That really blissed me out! Baba Krpahi Kevalam!

In love with Him,
Narada Muni.

P.S. Tell Radhaji and the sisters that I broke their Kaoshikii record. Last night I did it for 1 hour 20 minutes. Their's was for 1 hour and 10. I did a "cell warming" (house) ceremony last night.

Dear brothers and sisters,

Namaskar from the Malabar jagrti! We hope you're all well and in good spirits despite the apparent setback in the latest round of our case. As far as we are concerned, the results of the latest trial can only last a matter of months, and the final victory will be all the greater because of it. As you all know, the blows of injustice rebound in the perpetrators of injustice.

We are all fine, and looking forward to starting a newsletter or two at our new unit - just down the hill

a bit. Our postal address remains the same. As you can imagine, there are a few potential Margiis and Proutists here already, and we hope to improve in that store in the near future.

We hope you all enjoy His Darshan and DMC very soon. Baba Nam Kevalam!

Yours in the fight
for Ananda Parivara,
Govinda
Vishvamisra
& Narada.



A Clarion Call for Teachers

TO ALL MARGIIS BROTHERS - A LETTER
FROM ANANDA MARGA BOYS
HIGH SCHOOL, HOBART

Dear Brothers,

Namaskar. I hope you are all feeling the joy and inspiration of His Divine presence.

This school needs your help. We are desperately in need of a worker to help with administration, fund raising and enrolment drive. Also another teacher will be needed for next year preferably in the maths

and science area.

I know there is a tremendous call for workers in all the trades however there is an opportunity here to work full-time with the probable Sadvipras of tomorrow, their Education is a thing of no small importance. Also the opportunity to simply work full-time for Him is such a blessing.

The time you would be needed is from the beginning of October this year until mid-December, then from the beginning of February through

the School year next year. Areas where help is needed are:

Administration
fund raising
enrolment drive
public relations
physical education
survival skills
woodwork
maths and science
music and the arts.

Most importantly, of course, we want you to be committed to helping for a definite period of time (even if it be only three months) so that we can depend on you.

If you are a Householder it is all the better as prospective parents often relate better to them and are more willing to place their children's education in their hands.

Please give deep consideration to our need and contact me here at 166 Warwick St, West Hobart, Tasmania or Phone 002 34-3128.

May His sun shine
brightly upon you,
Namaskar,

Guru Charan.



Needed: New Manager for Clearlight

The Ananda Marga health food shop in Adelaide is in need of a new manager, to begin in January at the latest. This opportunity is ideally suited to a married couple who want to serve BABA's Mission and at the same time support themselves. The shop is invaluable as a means of support and prakar in the community, thus providing a dual service to His work.

A minimum commitment of 1 year is required, and a full wage is provided. About 600 people shop in Clearlight each week, making it a vibrant place to work. Ganesh will continue to help with finances while he is at Uni, and provide assistance when it is needed.

Please write to him at 12 Torrens St., College Park, Adelaide, SA 5069., for more information.



PCC man denies bias on Ananda Marga school

By ANN MATHESON

Allegations that the PCC has refused to let a small private school continue operating in North Perth because of religious bias have been denied by the deputy town clerk, Mr R. Dawson.

The Perth City Council has refused permission for an Ananda Marga affiliated school to operate in a residential house in an area zoned residential.

The school was operating in Stirling Street, Perth, until it moved to Palmerston Street, North Perth, early this year.

It has 20 pupils, four from Ananda Marga families, and is set up to take 35.

The Education Department inspects the school, its lesson programmes and methods of assessment to make sure the school meets certain standards.

The council refused the school's application to use the premises on the grounds that it was contrary to the planning of the locality and likely to create a noise nuisance.

A mother of a pupil at the school, Mrs L. Childs, said it seemed that the council was not concerned about the welfare of the children or the educational standards of the school.

She said: "As a former teacher, my child would not be attending the school if the standards were not high.

"More importantly the school has met all the requirements of the Education Department.

"Within the first two lines of the application before the Perth City Council, reference was made to the Ananda Marga group school and I suggest that is the real issue and the reason for the council's refusal."

by the council before it made its decision included information that:

- Activities at the property extended beyond the normal school hours into evenings and weekends.

- The on-site car parking space, which would take four cars tandem parked, was insufficient.

- The property had been poorly maintained and had deteriorated since the school began operation.

The report said that the school had three classrooms capable of catering for up to 35 students.

It said: "In January the school authorities

were advised that they must obtain council approval for the operation of the school and this resulted in the current application.

"A decision of the town planning committee in April had the matter deferred to enable owners of nearby residential properties to be consulted and given the opportunity to comment.

"Of the 16 owners consulted two letters of reply were received, one having no objection while the other, which was signed by owners of nine properties, was against the proposal.

"The letter of objection was also signed by several others who had

not been consulted by the council."

Another survey of 30 homes was made last month by the council and 20 people had no objections, six were not available for comment and three of the properties were unoccupied.

Only one objection was raised.

The principal of the school, Mr Mark Chapman, said that a Perth lawyer carried out a survey for the school.

Mr Chapman said: "We consulted 16 homes and the people were overwhelmingly in favour of the school continuing.

He said that the school would appeal to the Minister for Local Government, Mrs Craig, about the decision.

Mrs Childs said that she, and many of the parents, did not belong to the Ananda Marga group.

"We want to see that the school is not harassed but is allowed to continue operating at its present location," she said.

A report considered

Persecution in Perth

THE WEST AUSTRALIAN WEDNESDAY AUGUST 29 1979

Support for Ananda Marga school

JOAN REIMERS, Teak Way, Maddington: Sect's School Banned—Do the councillors who opposed the school purely on the past reputation of Ananda Marga have the right to pre-judge?

We are Catholics and have a mildly retarded sister attending this school. I cannot begin to tell you how much she has been helped nor how hard it will be

for her if the school closes down. No other school has been prepared to even help her. Her progress has been tremendous.

We are proud of our association with the school and its staff. This is a free country. I have my religious and political beliefs

and they are entitled to theirs.

I sincerely hope that the councillors will take the time to visit the school and speak to the children and parents. This school is very important to us and should not be judged by any reason, other than its efficiency as a school.



● Caleb McGee (6)—left—of Nedlands, Renee Urry (4), of North Perth and Kirana Bowen (6), of West Leederville, pupils at the Ananda Marga school, do some painting depicting a recent trip into the bush. But the Perth City Council has refused to let the small school continue to operate in North Perth. See story page 4.

The Most Important Thing In Tantra continued from page 12

BABA began the Darshan with one sloka that incorporated my name. Janaka "So this evening the whole talk will be about this little boy's name", and He began explaining the meaning, many historical things, and how there was some king in the past and where he lived and what the river was like and what the land was like, and what they were eating - everything, every little tiny detail. And continuously

through the Darshan he says,

"Don't forget this whole Darshan is for this little boy." He looked at me and gave me such a sweet smile.

In the course of the Darshan He began to describe different languages and the roots of the language and how all were from one source. One significant thing also, that he said here. He became very serious. "Human cul-

"Human culture is only one."

ture is only One" and then He said "Spiritual sentiment will unite humanity forever. Antiexploitation sentiment is only a temporary thing." Then BABA went on explaining about the languages. He started speaking Greek and while speaking Greek he stops again and looks at me.

"I think Greek is your mother tongue."

"Yes BABA." And then He started speaking about the history of Greece and Turkey and things like that. Istanbul used to be called Constantinople, and my lokic name, my first name used to be Constantine. So then BABA began to speak about Greece and Turkey and He said "Constantine" and He looked at me and pointed "Constantine-nople"... So it was really great, to put it mildly.

Next at the end of Darshan BABA asked, "When are you leaving?" BABA had approved my application. "So when are you leaving?" I had to go to training.

"Tomorrow morning BABA."

"Oh very good."

The morning just before I left, before leaving I went to do sustaunga to BABA. As I did sustaunga to BABA, Ramananda says to BABA.

"Oh BABA he is going to do Senior Acarya training."

And BABA looks at me. "Such a little boy becoming a Senior Acarya. And I'm not even an ordinary Acarya!"

So I had to go again to Calcutta.

By His Grace, very quickly I finished training, passed the exam and everything else. Then again back to Delhi, hopefully to get Diiks'a from BABA.

Now this time when we got back to Delhi, it was around the time of Fraser's visit to India, and the Delhi police were really really heavy. They had already arrested and deported about 20 Margiis, some of whom were even beaten. There were so many police on the road watching when BABA leaves and all that. All we could do was stay in the Jagrti and at night time around 9 o'clock call a taxi, have a door open, rush into the taxi and drive off. At BABA's quarters, we'd rush out of the taxi door and hope that we don't get caught.

BABA would sometimes ask people questions at Darshan and get them to answer. One afternoon I'm sitting there talking with another Dada thinking, "I hope BABA doesn't ask me any questions." I didn't feel in an intellectual mood at all. And Dada says "I hope BABA doesn't ask me anything also." So what happens in that night's Darshan?

BABA begins with: "What is the difference between Parama Purus'a and Brahma?" And BABA is looking about, looking about and suddenly He is pointing to me, waiting. What to do?

I stand up and say, "Oh BABA, you know it". Laughingly, BABA answers "Oh yes, BABA knows it, BABA knows it." Next He asks again, "So, what is the difference between Parama Purus'a and Brahma?" Again He is looking, again He comes to the other Dada. He also didn't know what to say and he mumbles something. And after BABA tells us all what the difference was.

"Spiritual sentiment will unite humanity forever."

We submitted our applications for Avadhutaship, when BABA suddenly makes a rule. We were four persons who were ready, that had passed the senior acarya training. And BABA suddenly makes a rule.

"I will only give Diiks'a when there are five." What to do we had to find number five. We started calling all around India - Bombay, Calcutta, asking if there was any Dada who was ready, finished training and had passed. Nobody, nobody.

By the way, we had a time limitation because on the fifteenth, we had to be back in Europe as it was the beginning of our whole regional seminar system. It had all been pre-planned and we had to be back on that day. Our flight was on the thirteenth, early morning. When you get Avadhuta Diiks'a, you have a minimum period of three nights that you have to do your Kapalika Sadhana in the graveyards. So it meant that the tenth was the last day that we could possibly get Diiks'a, and it was already the eighth. Then BABA decided to go back to Patna - he broke his tour program to go to Patna.

Later on we found out why BABA had changed the tour program to Patna. He didn't want to give us Diiks'a in Delhi because it was so "hot" with the police there. It would have been too dangerous for us to do Kapalika Sadhana because the police were watching so much. And if you don't do in the compulsory period its a heavy thing. So BABA changed the program. Although we thought at first that He was going to give us more clash, and now we'll also have to go to Patna, actually it was for our own good. So off to Patna on the ninth. It was evening when we arrived, and BABA was arriving at 10 next morning. We went to BABA's house and asked if we could stay

there.

They answered that it was impossible, but we could stay in one Margii house and they would call us at the appropriate time.

It is the tenth. We're waiting all morning, waiting anxiously to be called. Nothing. All afternoon we're looking at our watches. Nothing. It comes to about half-past six in the afternoon and we are doing our asanas and suddenly Dada Ramanda appears at the door.

"Why didn't you people come?"

"What? We've been waiting here."

"Don't you know BABA was waiting for you all from five until six. He was waiting and you didn't come. Why didn't you come?"

"Look, last night they told us that they were going to call us."

What to do? We get dressed and race around by rickshaw to BABA's quarters. We get there and BABA had just begun doing his evening Sadhana. He had left a message for us if we came, that He had waited from five until six, but as we did not come, now He has to do His sadhana.

There was General Darshan fixed that night and all the Patna Margiis had been informed. There had been a hall booked. We were waiting in BABA's house. It was 10 past nine, when BABA came out of His room to go to Darshan. At the hall there were about 300 to 400 people waiting for BABA. BABA just came out of the door. All four of us did sustaunga. BABA was serious and not looking at us directly, just out of the corner of His eye.

"I waited from five until six -

He said, "But we'll have to verify it." How were we going to verify it.

BABA was thinking. He tells this Margii massaging His feet. "You close your eyes and mentally see if what they're telling is true or not." He closed his eyes and BABA told him, "But do it without touching me." He had his hands on BABA's feet, so he takes his hands away. He sits for a minute.

He says, "No BABA, no it's not true." BABA looked disappointed.

And BABA says somehow, "Try again, this time touching me feet." And again the Margii closes his eyes. What could he say but, "Oh yes

What could he say but, "Oh yes BABA it's true."

BABA had this Margii go out and we all got Kapalika initiation from BABA. It took about one and a half hours. By the time we finished it was twenty to twelve. Just enough time for us to make a big run and get to the cemetery on time. BABA had kept us gong right up until the last minute.

We got back from sadhana at about half-past three. We came back to BABA's quarters and it was very very quiet. We came in very quietly and went to the room. BABA's bell went and He's calling Dada Ramananda. BABA had stayed up all this time - He didn't even go to sleep. BABA called Ramananda to go and see how we all were, if we were all right. He was concerned about us.

Then we became Avadhutas, and received our new names. The other Dada's names were straight forward, but I wasn't sure of the full meaning of my name was. I knew part of the meaning. Japa means repetition of Mantra and Siddha means perfection.

The next day Dada Dharmavedananda and myself were on a rickshaw and he was asking me, "How do you feel about

your new name and everything?"

I said, "Well, I'm not really quite sure about it." I was thinking it would be so good if BABA explained my name the way he explained my old name back in Delhi.

Then we went to Darshan. In the course of it BABA began to explain sadhana, meditation, the use of mantra, japa, siddha and he began explaining my name, the whole thing. I was a big Darshan with a few hundred people, and at the end of the Darshan BABA is stepping down to go away. I was sitting in front and suddenly BABA stops and turns around and comes to me.

"Now is it clear?" He asked me.

"Yes BABA it is clear".

And He says, "Oh, but it was in Hindi, you get it translated from somebody."

"Yes BABA".

So got the translation later from Dada Ramananda. The main thing of the name was becoming established in Bliss through the perfection in use of mantra and its ideation. Especially BABA pointed out that even while the person is sleeping the mantra should be going on in the mind. The ideation of the Supreme should be there, even while sleeping. This is the special thing. Eight nights after that I had continuous BABA dreams. Whenever I fell asleep I just felt like I'm in BABA's presence in His sweet, powerful, vibrating presence. It lasted eight nights in a row, up until we had a really heavy RDS back in Europe.

So the whole point of this story is the little game that BABA is playing. He's wanting to establish us in His ideation. To help us do it, He plays hard to get. To help us do it He helps destroy all our attachments and put Him as our Ista, our goal in life.

I have already told you about Europe, BABA coming to Europe. What we had to go through. The tensions, organizing, and everything like that. How it (the DMC program) all had been cancelled due to the visa refusal up until one or two days before. Now, suddenly we find ourselves here in Sydney in the identical situation. For me its nothing new - I've been through it now a few times, but I don't know about you all. But you should also understand the purpose behind it all. Sometimes it seems clashy - why so much expense or why so much hurry or why wasn't it pre-planned? But BABA is acting on a different level to what is openly perceived, and you can be sure, it is always for our benefit.

Like in the story I've just told, two things must have given the Mar-

giis a lot of clash. One, he left Delhi suddenly even though there was a program fixed. The Delhi Margiis must have gotten clash out of it. Secondly, how BABA left one Darshan completely and didn't even go to it. To some, these things would create confusion in the mind, but He's thinking only for our good. He put Himself to so much trouble for us, then on top of it, He didn't even sleep 3½ hours waiting for us. You don't always know these things but if you know BABA closely, you realise how His every word, every action is for our benefit. Yet He doesn't show it easily. He doesn't want credit. He doesn't want people to see His glory like the sun. BABA is very humble. He doesn't want our astonishment or curiosity, He doesn't want our amazement or superficial admiration; He wants our pure, unilateral and total love.

Just Loving Bába

continued from page 18

to give BABA a garland properly. We got there and I was asking permission to give BABA the garland when suddenly the person I was asking said, "Look, get out of the way BABA is coming." So we scooted inside a room downstairs in BABA's house where you can wait if you are going to see Him, or have some business there.

BABA was coming to walk in His garden. He was doing this a lot while we were there. He'd given detailed instructions about what they were to do with the garden; like this vine was to be chopped down, this tree to be planted here, these Italian brindles planted here and these Italian tomato seeds to be somewhere else. The dada, in-charge of it, was very proud of the garden. When we went to visit BABA's house he was pointing out his Italian tomato plants and that they were brought back from Europe. The garden is really nice. BABA is taking special care of it. Quite often,

maybe every day He'd go for a walk and check it out and tell them how to look after this plant or that flower.

We were standing inside looking out the window, peeping out. We couldn't hang out of the window and look at BABA but He walked along and stopped outside of the window. He didn't look at us or recognise that we were there but He waited for about eight or ten minutes just talking about roses and things. They were planting roses right underneath. It felt like BABA was just standing there so we could watch Him and what He was doing. It was really nice to watch BABA walking in His garden and planting His roses and things.

Later He went inside and we were told He would read His newspaper for seven minutes. I was amazed. Whenever I asked what BABA was doing there was always the time. He was doing this for so much time. His

whole day was scheduled like this. The whole day except two hours for rest at night. All the other time He was doing this and doing that, or something else.

Soon He was going to go on field walk. We waited and then He came. When BABA comes out of His house its nice. You can hear people's voices and see a shadow coming down the stairs and you know He's going to come, going to appear so you can get your namaskar ready. BABA comes out of the door and He walks down the path and then comes to His car which has VSS guards all around.

This day was different. Right from that time when BABA came down the stairs it felt like He was different. I felt that day His energy was towards me. Finally He was going to look at me and I was going to be able to give Him this garland. It was such an amazingly happy feeling that everything couldn't go any better. That's the most amazing thing about BABA - the smallest look, or the smallest smile He gives makes you so happy.

So He walked down the path and somebody said, "Garland, garland for BABA." BABA stopped so that I could give the garland. I wanted to give it to Him from the sisters in Central Office and Sydney Office. So I said "From your daughters" and He took it, excepted it.

Then He got into the car and He beckoned us. We were too slow to think that He was actually beckoning us, but He was and He gave a hint that He was going to the office which He wasn't scheduled to do. BABA said to His P.A. he was going to the office. So we figured we'd go to the office too. We jumped into a rickshaw, three of us, all in one rickshaw and we zoomed across as fast as the rickshaw could carry us. Its not very far from BABA's house. We got there and told everyone that BABA was coming. They couldn't

believe us. Nobody was ready that day. Anyway in the end we persuaded them. They put on their turbins and got ready for BABA.

Amost right after that, straight from field walk BABA came to the office and went upstairs. Quite often I would be right at the door to do namaskar and up to that point BABA had always been looking at somebody else. But this day He wasn't, He did it to me again and I felt it was for me. He went into the office and wasn't there very long. He came outside and walked along the line of people doing namaskar. When He got to the door, He stopped.



At that time I wasn't thinking or feeling anything to do with, "Oh BABA, you should look at me." - this sort of stuff. It wasn't there. I was just loving BABA. Just when I completely wasn't thinking about it, wasn't expecting it, He turned around and said, "Who is Cinmayii?"

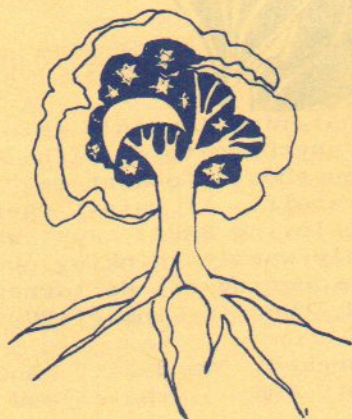
I squeaked, "Me BABA!" And then I thought, "Oh no, that's bad gram-

mar." I was completely bemused and all I could think was this ridiculous thought that I should have said something like "It's I" or "I am she." BABA's really fussy about grammar. He didn't seem to mind, He didn't comment and He did namaskar.

So as I was just about to fly down the stairs to be at the bottom by BABA's car, the Dadas who were with BABA said He had come to the office that day to sign the approval for the completion of my acarya training, to approve my acaryaship. So you can imagine that sent me into another world. Actually the feeling I had most clearly at that point was that BABA had given me the blessing of His attention, had granted my every wish, had made everything complete. My whole trip to India was rounded off perfectly.

As I was by the car, I wanted to shout to BABA that I wanted to work and work and work. I felt so strongly that He wants us to express and show the love we have for Him through work. The more you try and do for Him and for His whole mission, the more you are likely to have His favour, His blessing.

If in any way He needs to give you a push forward, maybe He'll hold back that attention and bring you to the point where all you want to do is just love Him, giving all of your self.



And your whole mind is just there. Its not asking for anything and its not your intellect saying to you, "Intellect, don't think those things, they're the wrong things to be thinking; you should have some devotional sentiment." You go through this whole process and finally ending up just loving BABA and you'll do anything for Him. That's what its like to be around Him. Somehow or other He brings that feeling out of you, that you're ready to work and do everything you possibly can. He does it in the best possible way.

The thing I felt most of all, that I felt most grateful for in being around Him, is that he showed me in this was that whatever it is you want from BABA - somehow all of us with our imperfect natures, maybe have something that we want, even if its just that He smile at us - whatever you want from Him, whatever you expect of Him, His mind is always so far ahead of ours and His heart is always loving us so much more than ours can ever love Him. Whatever happens is always infinitely sweeter and infinitely nicer and infinitely more perfect than what you could ever plan out for yourself.

I'm sure all of you are going to have some sort of similar experience of BABA because He is for everyone. I felt so strongly that, being with BABA. I saw too how it didn't matter. What He responded to was pure devotional feeling. I can't describe it, something catches His attention, catches His mind.

One example. I heard these stories before and I was really delighted to see it. During DMC there were 25,000 people in this huge tent, everyone packed in. BABA would come in the back of the tent and if it was raining you would see a little black umbrella come up the steps and there was BABA with all these people. He'd walk on stage with a few avadhutas and sometimes his young nephew would also be on the stage. After His dis-

course BABA would do namaskar and He'd walk down the steps and go. BABA is very strict, at least He was in India, with social protocol or etiquette. If anyone stepped out of line in the way they approached Him or tried to do more than they were allowed to do, He instantly got angry He'd instantly react as if it was the wrong thing to do.

But this one day, right at the end of DMC, late at night, a little peasant lady, very old and wrinkled, dressed in a white cloth, somehow got close to the stage. Just as BABA was leaving she stood up to do namaskar. Everyone was trying to make her sit down.

"BABA will be annoyed. You're not supposed to be doing it." they said. She just ignored them.

She was standing there doing an amazing namaskar. Her whole attention was towards BABA. BABA was going to go off but He stopped and turned, and did namaskar back so beautifully.

This was an incredible response to a little old lady in a crowd of thousands. I really enjoyed and remembered this because it was another illustration how BABA is for everyone, how He responds entirely as per His Love.





Sydney

New RAWA House and Dharma/WWD regional office found. The previous office at Queen St is now demolished. House warmings held. Regular visits made to our brothers who are all in the same section in prison. Classes at NSW Uni are well attended and also a two day seminar held there. There is a steady trickle of people coming to other classes. Various talks arranged for Acaryas including Burwood and North Shore. Fund raising stall held weekly for Sunrise school, and catering was done at the Organic Festival. Plans made and being investigated for moving school to a different location, and expanding into a high school. RAWA holding music and drama nights. Plans are being made to use a section of the Bakery for a sentient night club with mainly focusing on the music. A women's strengthening seminar, which was widely advertised, attracted about 20 sisters.

Brisbane

A lot of AJM activity regarding BABA's visa, support at uniting church and other groups solicited. Investigating the possibility of suing a newspaper which printed an extremely distorted article on Anandapalli.

Wellington

Regular and well attended RU meetings. Work to prepare for exhibition and restaurant opening. RAWA meeting also held. Publicity campaign for BABA's visa held.

Perth

The brightest news from Perth is the recent acquisition of a new jagrti. It is five minutes from the city and across the street from a very large park. It's location for pracar is excellent, directly opposite the state parliament building and local government offices. Up to 35 Margiis are attending DC there. Very soon there will be many classes there - meditation, philosophy, vegetarian cooking, guitar and lunchtime meditations for the people across the street.

The school is continuing to grow with 22 students at the latest count. Many people have been enquiring about it and enrolment should increase slowly but surely. The food co-op has moved from the school to a Margii's home and is starting to expand with many new members.

The soup kitchen is still going strong with Dayal collecting the food and helping the distribution. This service provides much needed

assistance to the growing number of poor persons, as Perth has the highest unemployment rate in Australia.

A few Margiis recently helped to organise and attend a weekend meeting of about 60 spiritually minded people with Didi Anandasampurna giving an opening address. Many good relations were made and a monthly picnic-fair will possibly be organised as a follow-up, to be known as a purnima mela. The weekend was a good chance to spread the ideals of Universalism with many discussions arising directly concerned with this.

A RAWA tape was made by Amala and Pavan with the help of Didi Anandasampurna and Trishala, and arrangements were made to set up a unit in Busselton - Bunbury area south of Perth. Many people were contacted and five initiations were done. A weekly collective meditation is being held for the new Margiis there. Dada Vacaspati also visited Geraldton north of Perth, giving a talk to 8 people and making many good contacts for the future. Next places to visit will be Albany, Kalgoorlie and Northam, as BABA's Mission spreads.

Two baby-naming ceremonies were held in Perth, for Dipaunkar and Suriya's boy Nirbhai and Jamad and Sunanda's boy Vishola. Also, a baby boy, Ravindra, was born to Amala and Pavan in Busselton.

Melbourne Region

A tour was made by Dada Japasiddhananda. He visited Melbourne and Adelaide, attending weekend retreats in both places and inspecting the activities. He then continued onto Hobart where a public talk was given to 15 people and 2 brothers were initiated. All the Margiis appreciated very much his presence and the many BABA stories he told. With the help of Didi Anandasampurna, Dada Japasiddhananda performed the marriage for Jagadiish the Bhukti Pradhana and Pratibha in Melbourne. It was

a blissful occasion.

Many classes are being held in Melbourne and we recently became registered at Melbourne Uni, as the Tantra Meditation Club. DC attendance is about 25 Margiis and growing gradually. The Sectorial Medical Board was established there and a newsletter published. Work is beginning on a Medical journal and organising public talks. Pracar has begun at Geelong and will begin soon in Ballarat and Bendigo.

Clearlight Wholefoods is moving along quickly in Adelaide, doing a lot of business and good pracar as well. A face-lift of the shop has turned it into a meeting-shopping place for many people from diverse areas of Adelaide, with Ganesh at the helm doing an excellent job of managing. The soup kitchen continues with more contacts being made every week. A playgroup for small children is also being organised. The RAWA Club continue to have activities at the Uni under the direction of Kalicharan and Rajendra. Pracar will soon be done in Murray Bridge and Port Augusta, 2 small towns near Adelaide.

The boy's and girls' high schools are going well in Hobart. The boys school will be using it's area for more activities like people's day and night schools. Pracar continues at the weekly stall and meditation classes are being given across the river.

Janardeva and Sukalpa recently had an AM wedding and Gurucharan has just married Jayanti, though this wedding was held in Sydney.

Noumea

Dada Japasiddhananda has recently visited New Caledonia after a year and a half when no acarya has been to the island. Dada's presence was felt strongly while he was there.

Arati arranged a series of four lectures to be given by Dada.

Arati and Dada Japasiddhananda were not sure what response they would get, whether anyone would turn up at all. There had been a lot of adverse publicity from overseas over recent times, leaving many people with bad impressions of Ananda Marga.

30 to 40 people came to each of the talks with a core of 30 people attending all four. Each of the talks were started with 3 minutes of kiirtan, singing Baba Nam Kevalam, and some meditation.

DC is now being attended by 7 more persons regularly, bringing the number to 10. Other people have also expressed an interest.

A Regional Secretary, Dada Sutiirtha, has been posted to New Caledonia, but it is not yet certain whether a visa will be granted though prospects are quite good.

The unit in Noumea has been held together by Arati who has done much work there and is Bhukti Pradhan. She has been giving classes in prison regularly and Abaniisha, a local Polynesian brother is very keen to work for Ananda Marga when he will be released in October. Arati is also running an Indian clothes shop to raise funds to support Ananda Marga activity in New Caledonia. It has become a venue where many sisters interested in spirituality and meditation, go to talk with Arati on spiritual matters.

Guam

Dada Mayatiita has been working in Guam for over a year now. Much of this time has been a struggle for survival, but this stage has passed and things are now economically stable. Ananda Marga is registered and has tax exemption.

Just recently Dada has been

appointed to the local prison as a councillor. Due to controversy over prisons in Guam the authorities have become more open to alternative approaches. Dada Mayatiita has started an Asana class at the naval base on Guam and found, to his surprise, some of the people in the class interested in spirituality.

A relaxation class has been started with the Dept. of Parks and Recreation. DC is held regularly and recently two positive articles were printed in the local paper.

Lately the speed of His Mission has picked up tremendously and is increasing every day. One advantage of working on an island like Guam is even if you do some small programs, you have a big effect on the community.

Needed: A Worker for Guam

This increased potential has highlighted the need for a (some) Margiis and/or LFT(s) to go to Guam to help Dada Mayatiita. The person to go there will give classes, establish a service project and live on a spiritual community being established.

If someone is interested and has the money they can leave right away. A tourist visa can be arranged and it can be extended when in Guam. But if interested but have no money Dada Mayatiita can send a fare in a month's time.

This is an excellent opportunity to work for BABA's Mission and grow towards BABA at maximum speed. Dada Mayatiita will train the person so lack of experience is not a problem.

Please contact Sectorial Office and write to Dada in Guam. Please also remember that once commitment is taken up it should be followed up for a proper period of time.

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